War

614 There is no use of a head without feet. At
788 least this is the idea. They are the leg men
565 of the head. The Hurint cuts the head off, and they also cut or finish or decide cases. Thus the double entendre words which seem to prevail in this language come to light. Also the Hurint do the praying, and in the old days the priests were from this suku as well as were the judges. The Marang passed around and still pass around sirih, or perhaps coffee today, at the rites. The Marang also acts as general helper so that if any of the other three have trouble with the beast he rushes in to aid. The function is symbolized not quite so clearly as for the other three, but the social system is symbolized in ritual which in turn reflects a system of rank and function.

632 I heard another thing which should be inter-
614 esting to follow up. The kakang is a Leboba man
583 from one of the Kottang subsibs. His sib (one
576 of the two Belepe Lolong, and must be Lango'
431 Bele' as he has much power) gives women to the guru's sib (Ama Hurint Ola Demo/ng/ Lango' Bele') and must be given fowl by the latter. The latter gets women from the former, and gets fish from the former too. Thus fowl and fish form a gift exchange following the marriage exchange system. Evidently the sib that gets the women gives the fowl, and the one that gives the women also gives the fish. Could this be again the serpent and the dove? The kakang said that if he went to the guru's house and there happened to be some fowl cooking there, he must get some, or it would be a terrible breach of respect and much shame would be felt. I think this is correct, but I must check it later.

194 The peculiar nasal end sound indicated by
[114] the parentheses in my orthography is hard to get and Vatter[1] messes it up. The guru says it is hard even for a man from Larantuka town to say it.

1 [See bibliography, cat. 113--Analyst]

311 241 cover for agriculture too, and this causes a great economic problem.

114 124 159 634 He said that much of Arndt's[2/1] and other scholars' findings were wrong as they use Christian gurus as assistants, and the latter do not tell them exactly what the old men say. The young assistants "doctor up" the information. They also misunderstand some of the old ideologies. This was one of many implications in his talk that showed he was not uncritical of the Christians. He has been radja longer than any other in Flores, thirty-one years and seven months. In his youth he was a Dutch army man too. He says that there was no road built when he was first made radja but the mission was already there. He also says that he is the most important radja in West Flores, although all of the royal families here are interrelated. He says he represents the older sibling branch, and Nageh and Manggarai radjas are the younger sibling branches. It is true that the Manggarai radjadom dates only from 1929, and before this there were only dalu, three of whom were most powerful.

994 The Radja speaks Malay with remarkable gutteral sounds which Arndt[2/1] says are characteristic of Ngada folk. They also have at least one implosive, as in bhaga. He has his house in the kampong Radja, not far from the town.

361 797 The town is notably modern in appearance, with the mission influence as usual. In the center there is a large plaza where the football field [485] is located, as usual. The pasanggrahan is a 622 good one, and the mandur looks like a nickel- 634 head Indian. He was in the army once too and served in Sumatra, especially in Atjeh. He is evidently a friend of the Radja, as he enters [565] and talks with him freely. The Radja mixes 443 freely with the people here, as we noted at the pasar malam. The latter, to which we went at

[1] [i.e., the Radja of Ngada--Analyst]

[2/1] [See bibliography, cat. 113 --Analyst]

609 belebang. It means "not known," in the sense of being a stranger. In the case of whites, etc., this is very clear. In dealing with other Indonesians, they know the people in their own kampong so well that they can spot a stranger immediately. They can spot this also because of his clothes and hairdo. Thus as we rode along today we were asked to stop by the guru. He said that there was a Tandjung Bunga man whom he had spotted. He was a tall pagan with a long bob and wearing red beads. He was fine looking. He could be identified as a Tandjung Bunga man even in the way he walked. And if he speaks, one can tell immediately. This is especially true here, where the phonetics are hard, even for the Larantuka folk. [194] The Radja has a hard time getting the sounds right. I asked whether the pastor was belebang, and they said that they were so used to him that he was not considered such. It is a matter of use and acceptance.

173 621 595 There is, of course, a long story connected with the cosmological meaning of the social organization. There seems to be a vague ranking according to the relative age of the brothers who founded the kampongs. Leloba was the oldest brother, Wailolong the second oldest, etc., and Watuwiti was the youngest. But this is not strictly the case. Nevertheless, if they have a great rite for the building of a new korke in a kampong when all kampongs gather and animals are cut, the head, feet, cutting and betel passing functions show something in regard to rank. He is uncertain as to the ranking and functions involved, but will try to find out more about this.

This led to a long story without much point to it except that it told about the negri lama and the migrations of the brothers outward. The story starts with the oldest negri lama,

We

763 There was a death in Veol, and from the hill there came the sound of weeping and howling. I asked if someone had died recently, and he said after listening that the person had died this morning. He could tell by listening, so it seems that there are evidently stages of howling. The next day there was no drumming in the kampong, because of the death, and evidently the dead takes precedence over wood.

186 Everywhere in Indonesia now, as this morning from the school, one can hear Indonesia Raja sung. They all know that it was taboo before.

342 I saw the Radja's house in Ruteng today. It is a complex of three round houses, with one big one in the center. Of course, it was made of fine wood, which was about octangular, but the roof was made of grass thatch. It was impressive.

766 The Radja's daughter of about ten years of age died today, and there was a constant coming and going of cars, police jeep and others, bringing the local kraeng to Ruteng. I took one of the kraeng along at noon. I also took
515 a lot of others, and the smell was strong in the car. I think they never bathe. The pretty head guru's wife got sick, and also one child. They vomited because of carsickness.

● 194 The mandur said the Ngada can never get over their accent, which is full of gutturals. It is like Dutch. I heard this in the Radja's Malay in Badjawa. The guttural g is here a bit too, as noted in the place name Ndeges, with the g pronounced as in Dutch.

756 683 The assistant agrees that several mbako were jailed from time to time. The charge has been magic murder, but they can't get a conviction because they have no "witnesses." Still, this is a big reason why they no longer tell outsiders who the mbako are.

In regard to the radja and the land matter,